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Driven out of the
Earth and Darkneſs,

By the
Light, life, and mighty hand of God :

Where in plain and ſimple truths are brought to light, that ſo
the cauſe of ſtumbling may be taken from before the eyes of
the Rulers, and all ſorts of profeſſors in *Herefordſhire*,
that out of their minds, ſuch things may be removed
which hinder them from the love of the truth, and
that their underſtandings may be opened,
and receive the truth which makes
free and believe in the light.

Wherein is ſomething related of the wonderful power of God,
in the work of redemption and reſtoration, with
a plain ſelf denial by him that takes up
the dayly Croſs.

Written as a viſitation of free and tender love to the captivated
ſeed of God in them, who to him are not yet reſtored, from
their friend who is now a ſervant of Jeſus Chriſt, and ſuf-
fers for the teſtimony of a pure conſcience, in this fil-
thy ſlipping, wicked, abominable Priſon, be-
ing the Common Gaole and houſe of
Correction at *Wincheſter*, called
of men *Humphrey Smith*.

London Printed, in the 11th. month 1658.

THE

DRIVEN OUT OF THE EARTH AND DARKNESS

By the
LIGHT OF THE SUN AND MIGHTY POWER OF GOD

When the Lord God said, Let there be light, and there was light, and the Lord God saw that the light was good, and he divided the light from the darkness, and he called the light Day, and the darkness Night. And the Lord God blessed the seventh day, because he had rested on that day from all his work which he had done. And the Lord God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the beasts of the earth, and over all that creep on the earth. And God created man in his own image, in the image of God created he him, male and female created he them.

And the Lord God said, Behold, I have given you the land, and the river, and the sea, and the fish of the sea, and the fowls of the air, and the beasts of the earth, and all that creep on the earth, and you shall have them for food, as I have given to the beasts of the earth. And the Lord God said, It is not good that I should leave the man alone, I will make him an helpmeet unto him. And the Lord God took one of his ribs, and he closed up the flesh in its place, and he took of the rib which he had taken of the man, and he made of it a woman, and he brought her unto the man. And the man said, This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man.

And the Lord God said, It is not good that I should leave the man alone, I will make him an helpmeet unto him. And the Lord God took one of his ribs, and he closed up the flesh in its place, and he took of the rib which he had taken of the man, and he made of it a woman, and he brought her unto the man. And the man said, This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man.

London Printed, by the Author, in the Strand, 1704.

Behold the Lord worketh wonderfully, every morning he bringeth his judgments to light, he hath brought me back from the grave and saved my soul from hell, and set my feet upon a Rock,

THe living truth of the Lord God which he hath revealed in me, by the mighty operation of his word of life, which living eternal truth being my life and shall last for evermore, and be as a standard of the most high lifted up to all the feattered weary foules, that they may flow unto it, and have it to be unto them a place of refuge & defence, to fly unto in the day of distress, and by it come to be made free, and in it, worship the God of the spirits of all flesh and feel it in the inward parts, according as the Lord requireth, by which truth man comes to be sanctified; for the word that liveth and abideth for ever is truth, which comes to be ingrafted into them who believe in the light, and in it wait for the promise of the Father, even that spirit of truth which the world cannot receive, for they know it not, it being in Gods wisdom hid from the wisdom of the world, who know not him that may be felt after and found, who is near unto every one of you, whose measure of light in you, is it you are all to know; by it to come to know the eternal power and godhead as they did who had not Scriptures, Rom. 1. 19. For the light of Christ in you is that which is to give the knowledge of God, 2 Cor. 4. 6, who hath assuredly revealed his son in me, and led me in the straight way to life eternal, and the enjoyment of the truth which is immortal, the which being to me a pearl of great price, and more precious then a thousand Rivers of Oyle.

And that none may be hindred from receiving of this which I have most assuredly found to be more excellent then the royalty of Diadems, or the excellency of the most purest Gold, or the most renowned glory, beauty or riches, that the natural eye can behold; and that all who breathe after divine refreshings, and the rest that never shall be shaken, and the attaining to the covenant of life and peace, may come to be gathered into the one fold of blessed happiness, and rest upon the rock of ages, and never more be moved henceforth and for ever.

And that if possible all murmurings and reasonings (concerning me or what I was) may be taken out of the minds of all people of all sorts, and that all jealousies, whisperings, and heart burnings in the wrathful nature may be pacified and cooled with the overspreading flames of Gods free love, which truly is shed and grown in my heart, and stretcheth forth as a well-spring of life toward the freed that is yet oppressed in them, among whom sometime I walked in darkness, and wallowed in unrighteousness; & afterwards stood up as a tall Cedar in the height of profession, preaching great & high things daily unto others; whereby then I was admitted by many hundreds who thereby came not to receive power to overcome their sin, neither yet attain to that which the souls of many of them thirsted after, whom since I have often mourned over in pity, and in the bowels of my fathers love to the Lord in bondage in them, from

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w hom I have been long and far absent in body.

And that none of them by looking and wondering at me, or any thing that hath befallen me may stumble thereby at the light or truth it self, or be thereby kept from receiving the living truth, or from giving heed to that which all the wise master-builders refuse; nor that they by looking at what I was, before I received and lived in the truth, and at that which justly came upon me for my former rebellion against the light, nor at the judgements of God that come upon me within or without, because of my unwillingness to follow him who said I am the light, follow me, and said, *He that will not leave father and mother, wife and children, goods or lands for my sake, is not worthy of me; and he that will not deny himself, and take up his cross and follow me, is not worthy of me;* and what a cross it was for me to leave what I did, let that of God (in all that then knew me) judge, but I say, that none of them who were Colonels, Captains, Justices, Professors nor people, by looking out at any thing concerning me, may not be withheld from receiving the truth, and so kept from that which is the way to the father, and the door to the rest for evermore.

Therefore hath it lay long, (of late years) and often upon me, and that from the hand of the Lord, to lay something before your eyes (O ye rulers, professors, and people of *Herefordshire* and thereabout) endeavouring thereby to remove any cause of stumbling, by reason of what I was, or of any false reports raised upon me, whereby the whole truth of God might be evil spoken of. And this have I waited long to declare among you, either in words, writing or print; though thereby shame might come upon my former course of life, when I lived in all manner of sinne and iniquity, [except it were actual adultery, fornication, and murder,] and though also hereby, contempt may come upon all that great profession I was in, when I preached dayly in the Synagogue, or upon all that I then spoke or preacht, out of the innocent life of God; or if hereby at present suffer I reproch, (as it is like I may by many) yet the reproch of Christ is greater riches to me, then the treasure-glory and preferment of *England*.

And first concerning my call out of the world, or my going out from my house, country and outward employment.

The light of Christ which condemns the evil deeds, comes from him who calleth his out of the world, and from their employments to follow him, who putteth forth his sheep and thrusteth fourth labourers into the harvest, and *Abraham* of whose seed I now am, went out of his country, and from his fathers house, *Gen. 12.* and him God blessed and increased mightily, and the Lord also called, and thrust forth me, who at last was obedient to the command of the God of *Abraham*, and ever since his presence hath been with me, and his mighty hand of power hath preserved me, and his blessings have I found, and the increasings of God have I received, praises to the Lord God of life for evermore; who hath called me by his word of power through his grace, which did teach me to deny un-

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godliness and worldly lusts, and to obey his blessed will, which was and is my sanctification in Jesus Christ, who did also call *Matthew* from the receipt of custome to follow him, and *Peter* and *John* from their employment of fishing, and made them sisters of men; and *Paul* also being called, left his employment of tent-making (after a time) and was obedient to the heavenly vision, and those then became a wonder and a gazing stock to many, yet they continued on, travelling through many countries as I since have done preaching the word of God with boldness.

And one of these men who were called from their outward employments, said, every man wherein he is called there abide, and whereunto they were called they did abide, (and so do I) and when the Priests and Rulers would have stopt their mouths by their commands, they said whether it be lawful to hearken unto God or man, judge ye, but these called Ministers of Christ did not say, he that is a husbandman there abide, for *Noah* was a husbandman yet a preacher of righteousness, and *Elisba* a plowman, and *Amos* a herdsman, neither did they say, he that is a fisherman let him so abide; neither did Christ say, he that will be my disciple must follow his outward employment or trade, but he said he that will not have father and mother, brethren and sisters, wife and children, yea and his own life too, cannot be my Disciple, *Luk. 14. 20.* and if not a Disciple much less a Minister of his.

But hereby neither Christ nor them Ministers of his; neither, I did or do intend to draw or perswade people to idleness, or open a door for any such evil, (neither is there many who are called out of the worlds worship, and required to leave their families and called to the ministry) but that hereby it may plainly appear, that the command and call of Christ, to his work and ministry is to be obeyed, though it be to the forsaking of house, goods, or lands: for a minister of his said we have forsaken all, (and have not I done so) and unto them who had forsaken all, and unto all such was promised a hundred fold, *Mat. 19. 17, 18, 19.* And Heaven and Earth shall pass away before one jot or tittle of his word shall fail; and truly I have found his promise true, for a hundred times hundred-fold have I already received, blessed be the Lord for ever.

But how contrary it was to my own will to fulfil the will of the Lord, in leaving my employment and outward business in the world, let all them judge with the light who knew my conversation therein, and saw my eagerness in the things of the world and contrivances therein, beyond many men; my heart being set in the earthly things, being very fierce in labouring therein, for the getting and increasing of the fruits of the earth, as though I would have laid up treasure for many years which might have been good in its place, if my mind had been redeemed out of it and my heart from the covetousness thereof; but I say again, it was much contrary to my strong will, to leave these things and the love of them, and much more that might be named and be taken from it with a hundred fifty pound loss, and be exposed to want, hardships, revilings, imprisonments, whippings, stonings and all manner of cruel torment, that the sons of men might have power to inflict upon my body, and for

me (that ruled over many, and was respected by many) to become a servant unto all, and counted the off-scouring of all, and be abused by any boy or the vilest person I meet, and it was much contrary to my will, to refuse that glory, honour, and preferment of the world which was offered me by the rulers thereof, when I was beloved of them and hundreds more; and when I preached among them in the Pulpits dayly, and was then called of men, Master, like the hirelings of *England*, who being in the curse cannot cease from sin, 2 *Pet.* 2. 14. yet I still refused their unrighteous gain, and denied all their gifts and rewards, for the Lord in his mercy kept me out of them temptations, though sometimes some that were then neer friends unto me would have perswaded me to have taken something of what was offered as to live upon, but I durst not, if I had wanted food or rayment; but answered one Justice who was proposing me a free gift toward maintenance, which might have been worth 100. l. a year or more seeing I left my employment freely to preach dayly, but I say I answered, I shall rather go in Sheep skins, and Goat skins, and eat bread & drink water, and that little honest meek principal in me, which then kept me from that (and such temptations) in due time led me to be ruler over much, which before I had not power over; therefore I say unto all, it is good to be faithful to the little measure of God in the conscience.

For when I was but young and voyd of the knowledge of God, or his way of holiness, my mind ran much in the earth, with a covetous care how to gain the riches thereof; and even then did the hand of the Lord follow me, and his witness in me did so judge and condemne me night and day for my evil, that at last I was scarce able to do any thing in the earth or go upon it; and then waiting to see what the reason was, after many houres, I saw clearly if I would leave the wickedness of the world, and follow the Lord and trust him, I might have peace, and if not, I was like to be cut off; and then I left some sinnes, and resolved to live more holy, and began to pray and read, and then I went to follow the Priests, not knowing that in me which I was to hear and follow, yet it secretly led me out of some evil, and so into some peace, and then my heart was exalted in the earth, though I increased in a profession.

And when I was in the height of the worlds way and worship, and expecting riches to increase, even then in an unexpected time did the dread of the Lord fall upon me, and his wonderful mighty power wrought exceedingly in me, to break me off from all my waies, and seporate me from all the worship of the world, and gave me to see the abominations of all the prayers of the wicked, and the invalidity of all the worships of all mankind who are out of Gods Covenant, and the operations then upon me by the terrible hand of the Lord; and the strivings that were in me can never be declared, and then did the Lord command me to follow him in obedience to his will, to declare against all unrighteousness of men which I saw in the light of life, to be in Priests, Rulers, and people; and I then saw clearly in the eternal light and foresight of God, the hardships, cruelties, whippings, imprisonments, and dungeon, and many such things which since in part have been upon this body fulfilled as may be
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read in severall of my bookes, (read the true Rule) and at that time and the powerfull life of God, so much break through me, with such unspeakable love, that I was even willing to leave all and walk with God.

But then contrary to *Paul*, I reasoned with flesh and blood, that I should be esteemed a madman, and that people would not beleieve me, and that I was not fit (& many such things) then the word of the Lord was spoken in me, saying, vvhho is it, that openeth the mouth, is it not I the Lord, then was my bowels even turned within me, with the constraining power of Gods eternall love, and I began to be vvvilling but when that was a little over, The tempter being neer, I reasoned concerning my wife and children, how they should be provided for, and presently the promise of the Lord was, that they should be cared for, and his promise was to me that he who converteth souls to God, should shine as the Starres for ever, and when I had received them vvords into me, I was overcome vvith the refreshings of God, and at the present made vvvilling to undergo all tribulations, if in my whole life, I did convert but one soul to God, seeing and feeling the redempcion of one soul to be so pretious, the vvich then grew so strong in me, that I was scarce able to retain, from present actuall obedience to God therein, but when I looked at my outvvard things and how first to settle that in order, then was I by temptations made afraid, that it was a delusion, or something of the Devil transformed as an Angel of light, and then between both, I was in much trouble and distresse, not knowing vvhat to do, having not then known any call'd Quakers, nor any such operations in any man in those dayes, yet that could hardly prevail to make me beleieve it was a temptation: but at last, reasoning about outvvard things, I then resolved not to leave them, but to minde the things of the vvorld, and not obey that vvich called me out of the world.

And to write in short, at last I did strive and joyne withall the powers of darknesse that I could, and used all means possible to drive the power of God from me, and the thoughts of him and his works out of my minde; but woe was me after for it, and it had been but just, if his Spirit had never strived more with me, but left me to be cut off for ever, and to remain in the horrible pit of darknesse, (and surely it was for the good of others, that the Lord did spare me, some whereof may now with me rejoyce for evermore.)

For when all was too little to overcome the mighty power of God in me, then did the love of the world prevail, and even thirstings, for the love of it to come into my heart, to drive out the love of God; at last, I with it against God prevailed, though the living power of God was so great, that the Devil the Flesh, and the world, was scarce able to overcome it for a time, and so I have seen, Children Wife, Farmes, and Oxen, to hinder from the Kingdom of God, but that vvich hindered most, was the love of outward goods, & so it was but just with God, to take that at the last out of the way; and if he had swept all

away in his Anger, as from *Job*, he had done me no wrong.

But when I had thus, in a cursed manner overcome the striving of the sweet and lovely Spirit of Truth, yet was I not quiet, but much troubled, and in a sad condition, which I was not able to hide from the world, who said, I was going mad, seeing me so changed into sadness, but of all this and much more, I durst not then speak a word to any creature.

And now mark, what for my rebellion did justly follow; My outward goods which I then loved more then Christ, became as a prey, and a spoyle to unreasonable men; and most unjustly on their parts, was I by them deprived of it, and the Lord also dried up all my Springs within, that such a time after I knew that I was left without hope, being in the horrible pit of Darknesse from God, that I could neither pray nor beleieve, but resolved that I was accursed from God for ever, (and that which disobeyed was so,) and being in a sad miserable condition, resolved to write a warning to all people, that they may take example by me, and never resist the Spirit, as I had done, but before I could write, (sinking down into the condemnation, without murmuring against God, knowing him to be just, if he cast me into the nethermost hell for ever; the Lord had compassion on me, and lifted my soul out of the horrible pit, and stayed me with his hand for a time: yet afterwards, his afflictions followed me in judgements within, and much trouble in things without, which my heart was so upon, and yet for a long time I turned not unto the Lord that did smite, that his hand might make whole, though checks I had by his light, in my conscience, but strong was my will about it, until the fierce judgement of the Lord did often break forth upon me with much astonishment of heart, and horrible indignation not to be uttered, with teares as fireames of water from mine eyes night and day when it came upon me, with tremblings & breakings, which broke the hardness of my heart, and opened avay to something in me, which then I dearly loved; but going out agin from that, I reasoned about my outwards, and not vvaunting to receive counsell from the Lord, I went unto a rich understanding man, in outward things, whom I loved, who may yet remember that I made my complaint unto, that I was not able any longer to abide in the way of the world; whose counsell I then took and my own will together, and so sought to keep two Kingdoms sometime longer, and therefore much trouble followed me within and vvaisting losse, shame and destruction upon things without.

But however I durst do no lesse then follow the Lord; and be obedient unto him, whatever losse I suffered, or whatever shame or reproach I might undergoe, though often times I was afraid, that this power of God in me, would soon come to an end, or fail from me, and that then I might return to my outward Imployment with great shame and losse, and that then, instead of doing service for God, I might bring a reproach upon his Blessed Name, and my self, thereby, be a hissing stock

to all men, and they say I began to build and not able to finish, and this also kept me back very much; but such was the everlasting love of the Lord, who is known in the wayes of his judgments, that his hand was heavy upon me, and his judgments increased in me, that there was no way for me to escape, but I must be obedient and bow under it, or be cut off for ever by it, so that my bowels were often pained in me, and it is like for many weeks had little sleep or bodily rest, and sometimes knew not my wife and children, that I feel'd and heard breath in the bed by me, but thought they were people that I should not be with; and therefore one time after it was day, I was rising and putting on my clothes in a sober manner, and in meekness said, surely I should not be here, and my wife then laying hand on me, easily perswaded me, but I said, I know not who I am with, neither did I know her voyce at that time, and sometime after having endured much, I told she and my family (with heaviness and tears) that I was not able to endure it any longer, and that I had abode with them in the way of the world, so long as possibly I could, and that I must give up my life to serve the Lord, desiring them with tears to be content, and in what I could I should be as careful for their good as ever I was, and this is true, and but little of what might be written.

For another time formerly the light of Christ in me, (which then I knew not) did so condemne me, and judge and trouble me in secret, that it brought sickness upon me, and thereby being weak expecting I should die, I was then much troubled & it lay much upon my conscience at that time, that I had not in the time of my health gone to the steeple-house, and in the fear of the Lord warned all people to repent, and I was then much grieved because I thought I should die, and not first in that thing discharge my conscience.

And so though I might write much, by what is written may appear to the meek and sober minded, that the Lord did not onely call, but also thrust me forth of the world into his harvest, and this was of God, and the operation of his powerful word which called me out of the world, and hundreds since by the word of his power through me have been gathered out of the way of the world, and received the earnest of the rest eternal, and many converted unto God, and woe unto them who openly oppose me in this the Lords work I now am in, which he hath thus called me unto, and let none think that I did wilfully neglect my outward employment; neither let any one think that I left my family as not regarding them, nor that I stay much out of that countrey for any by end, for the words are true, a Prophet is not without honour, save in his own countrey and in his own house, and those that did since seek to stop my mouth, did not well.

Concerning my publike preaching, and something of what followed.

That none may stumble thereat, and say we called Quakers are such, who change from one thing to another, and so what we hold, nor to be regarded, but I say those that have no changes, are not come into the

fear of God. *Psal.* 55. 19. and the fear of the Lord is to depart from evil, and they that departeth from evil are become a prey, but such were cleansed and changed from glory to glory, *2 Cor.* 3. 18. and grew in grace and knowledge in the Lord Jesus Christ; and what I did or said then, was in a great zeal and real intent to do good, neither did I covet mens silver for it, neither was it my end to make a gain thereby though much was freely offered me more then I intend to make mention, though I received it not, so that therein I was not much found in covetousness; but when judgment came upon me as before mentioned, I gave up that preaching and said at the last meeting I had then, which was at Stoke-bliss, that my mouth was stoppt at that present, but if ever the Lord should open my mouth again I should preach indeed, and it is so, prayses to the Lord for ever, who hath indeed opened my mouth, and since I was no longer rebellious, and the living truth of Jesus Christ do I declare and bear testimony to his name where ever I come as his spirit moveth me.

And let none hereby think that I now glory in what was then my shame, for though I had a great zeal then for God, it being not according to knowledge on the Cross of Christ which crucifies to the world; and all its vain customes; the which cross being then left behind, which is the power of God, so the love of the world which is enmity to God remained in me and the root of iniquity not then removed out of my heart, therefore fruits of disobedience in secret were still brought forth, which the world took little notice of, but I had one neer me, which did let me see all that ever I did, and reprov'd me for vain glory, and having the praise of men and the love of the world, and so my preaching did not bring souls home to God; though I intormed their minds of many things vvhich many ignorant people knew not before, and so though much love vv as in many, yet this brought not forth fruits of obedience unto God, and so all came to little; for the people remained in their sins and received not power to come out of it, neither came they out of the fashions and customes of the world, nor to be seperated from the unclean, neither did they come to the faith of our Lord Jesus Christ, which purifies the heart stands in the pure conscience and respects no mans person, for unto that I was not then come my self, and so their faith and mind was vain being then in our sins.

Therefore let none think that I now justify any deceit, hypocrisie, or secret evil, that then was in me, or practised by me, for in the presence of the Lord God, I do openly declare against it all, and that spirit that acted me therein, (but I own that simple thing, which then encouraged me to do good, out of an honest intent, and that kept me out of covetousness, and from receiving of gifts.) And I openly declare against all cruel, unjust and ungodly actions and words, and all that filth which I wallowed in, before I was a zealous professor, as it is known to many ungodly persons, how I was once as wicked as many of them, whom I warn all to repent, otherwise they cannot escape the damnation of Hell.

And I utterly deny and declare against that blindness and hypocrisie

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I was in, when I followed the Chief Priest from one Idols Temple to another, who were chief in the Serpents wisdom, deceiving me and many more, and taught me that knowledge which came from the Devil, who said, *Ye shall be as gods, knowing, Gen. 3. 5.* And in that knowledge, (in which every man is brutish, *Jer. 10. 14.*) from them hirelings I increased, which puffeth up, and increased my sorrow, as before was mentioned; for by that Serpents subtilty, which I learned from them without me, I fought against, and resisted that which was holy in me: Therefore I declare in the Name of the Lord God, that all the hireling Priests do more harm than good, and shall never bring people to receive the power of God, but lead them into subtilty, and further off from the knowledge of that of God in them, *Romans 1. 19.* And as true as the Lord God liveth, upon their death-beds shall both Priests and people witness this to be true: And its also as true, that I write this without any prejudice to any of their persons, but in love to all peoples souls do I warn all them hireling Priests in *Herefordshire* and elsewhere, to leave deceiving the people, for absolutely the people are deceived by them, and forced to maintain them too, who may be warned of them by what I have learned by experience from them, having tryed them and their wayes to the utmost, and have much experience of them more then many countrey people whose souls I truly love, and therefore this I write.

And I declare against that which ruled in me in the time of ignorance and perverseness, and acted me in cruelty or oppression towards any person, or to wrong, defraud, or insult over any one in tyranny, either by word or action, or wherein I abused or smote with envy (which is of the Devil) *Either man or Beast*, and that whereby I was led into any manner of hypocrisie or double-mindedness, or any manner of evil whatsoever which was unjust in the sight of God, though not seen by man: or any secret evil that then lodged in the dark corners of the stony heart then in me, whereby any thing did arise in me or proceed from me which was contrary to the humble, meek, innocent, upright life of the Lamb of God, who is now come and hath taken away the sin of the world, and is pure, humble, meek, and lowly, whose life and power of love constraineth me to declare openly against all that which was done or said by me in envy, either openly or secretly against any creature, for there is nothing done in secret, that shall not be made manifest.

And let all who knew me before (who are saying I was an honest man be warned of the like evill, and leave it, considering, that if the righteous scarcely be saved, where shall the ungodly and sinner appear, for many did look upon me, to be either a godly or an honest man, yet am I made willing to let open shame come upon all that, which then was in me contrary to the Righteousness of God, for he alone is to be exalted, and the transgressor is to be ashamed, *Psal. 25. 3.* And every mouth shall be stoppt, and every one stand guilty before God, and the shame and nakedness of all, both Priests, and Pa-

thers and People, shall appear as much as mine, when Gods vvitness in them arise, though they cover it for a time by deceitfull flatteries, promising liberry, but are as deeply the servants of corruption as I vvvas,

And I do affirm in the presence of the Lord God, that there are a generation of professors who follow Sermons, and have gathered themselves into outward Forms, vvho are grown up into a profession, and knowledge in the Letter, vvho are further off the Life of God than the Publicans and Harlots, and are grown into pride, hypocrisie, secret deceit, arrogancy and covetousness; and some of them for a time denied the Priests, and then for their own ends, got into their places, and so are more abominable than they, and the tree of Knowledge they feed upon, but the good favour of pure obedience unto God, in all self-denial, they have cast behinde their backs, and are become an ill favour among all men; and the Lord God vvill visit them for these things, and in the Day of his fierce Wrath vvill all such vvant a hiding-place; and vvhen the day of howling and astonishment come upon them, as it hath passed upon me, then shall they know that the sinners in *Sion* shall be afraid, and horrible fearfulness shall surprize the hearts of the hypocrites, and then shall they finde that God vvill not be mocked, though they deceive themselves vvith vain hopes, vvhich shall perish vvith all such professors if they repent not and strip themselves bare from all their false coverings, vvhich in the day of the Lord (vvhich they put afar off) vvill certainly be all too narrow: For, because of the greatness of my profession, vvithout the power that overcomes all sin, therefore vvvas the Wrath of God the more upon me, and I never came to receive pardon for sin, nor power over it, nor to receive the life of the Son of God, until his judgements had confounded all that Wisdom, vvhich I had learned from and among the Priests and professors. And this is absolutely true, and may be a warning unto all them.

And all that is herein declared, of the Strivings in me, and judgements of God which came upon me, is very short of what it was, Neither indeed, can it be ever declared, being then confounded both within and without: nor having any man to be a director unto me, nor then to guide me in Gods wisdom, neither did any man bring me into that condition, nor lead me through it, but even the Lord alone in whose judgements I now rejoyce for evermore; but this especially, would I have all people that then knew me to consider, that at that time, (when I was in distresse,) I knew not well what I should do or speak, among men, neither what I should be, being become a fool for Christs sake, and my wisdom being confounded, and my understanding brought to nothing. *Read, 1 Cor. 1. 1. 9. vers. 27.*

And so that was true, which I writ in that book in Answer to *Edmund Ship*, wherein I said that we were but in measure leaving of the world, and entering into a little of that vvhich is Eternall, at which time before mentioned, I was brought to be silent from my publike preaching, and

and waited on the Lord, vvith a few foolish contemptible ones in the eyes of the world, at which time having lost my earthly wisdome, and not received that measure of the pure wisdome of God, (which since he hath given me) whereby to order all my vvords and actions, in prudence and moderation, before the eyes of all people, and others also might then vvith me therein fall short, whereby some to this day may stumble at the vvhole truth of God, looking at what hapned among us, in that time, when the judgements of God vvvas often on us, (by which judgement, his Sion is now Redeemed, and so they looking at that, and vvatch ever since for evill may be kept thereby from receiving the precious tryed Stone, which the wise Master builders also refuse, though we now know, he is laid in Sion (redeemed vvith judgement, for a stone of stumbling, and a rock of offence, even to both the houses of Israel; But let all take heed, of stumbling at the stumbling stone, (the light of Christ,) for other causes of stumblings, Especially by me, I have hereby endeavoured to remove out of the way, (and mindes) of all that are willing to receive the Truth, or beleeve in the Light. *John 12.36.*

And as for *Edmond Shipp*, if ever he come again to that, vvwhich convinced him of evil, and made him in publike deny his preaching for hire and tithes, though after he started aside, and stumbled in the darke, before the Light of life, (which once he honestly desired after) was sprung up in him, to which light if he return, and love the vvitness of God in him; which hath ever since stood a vvitness for me, and have let him see his barrenness, and vvithout a true eternall rest, and if he to that be obedient vvwhich is manifest of God in him, and by it, be led into meekness, and plainness, vvithout prejudice, he may come to receive the living Truth of *Jesus Christ*, for vvwhich this day I suffer bonds, for I did never yet look upon him, to be so utterly reprobate, as not possible to receive the faith that purifies the heart and respects no mans person, for truly my love hath been to the feed oppressed in him, though that vvwhich hath exercised him in rashness, (against the truth of God) I do deny for ever, and there is neither him, nor any Priest, Preacher, professor, or profane, that can have any good ground or reason to envy me for declaring openly against all that in them vvwhich I declare against in my self, when it ruled in me, when I was as they yet are.

I being by severall long unjust Imprisonments detained from liberty, to declare in vvords those and other things, therefore for this very end, have I vvritten this in short, that Gods truth might stand clear, and not suffer in any thing done or said by me, before Gods pure wisdome was born up in me, and that also the ground of all other things against the truth (if occasioned by me) may be removed out of the mindes of all that are willing to receive the truth if they knew it, for I vvould not if possible, that any thing vvhatsoever vvwhich concerned me, should so remain in the minde of any one, as that thereby he should be hindered

from receiving the living truth, which I have found so precious, without which none can be saved; and if by the appearing of the shame of my former nakedness an inlet for the truth may be made into the mindes and hearts of any, therein will be my joy and the eternall comfort of all them, who by receiving, and sanctification of the truth, and faithfulness in the light, do come to rest in the kingdom of joy, and eternall peace for ever and ever.

Thus at present, in tender love, to the soules of you Rulers and Professors in *Herefordshire*, to whom I say, beleeve in the Light, and minde Gods witness in you, and be not rigid, bitter, nor persecutors of the children of Light, who by them in the dark, are called *Quakers*, among whom I have chosen to suffer reproaches, for Christs sake, and whippings, long imprisonments, and dungeon, and now in the house of correction, all which declares me to be as you may read, *2 Cor. 6.3.* to the *11.* Who am a friend to the soules of all mankind, a servant of Jesus Christ, not by the will of men, to whom I am known, by the name,

Humphry Smith:

*Written upon the 18th. and 19th. dayes of the
6th. Moneth 58. being in outward
bonds at Winchester.*

Concerning the Sons of God, and the Daughters of Men.

VERE it not the sons of God, that looked upon the beauty of the daughters of men, and so took them to Wife, because they were fair? And was it not even then, when that the Lord said, *My Spirit shall not alway strive?* And is it not just for the Spirit to cease striving, when way is given to the eye, to go forth from beholding the glory of God within, to look at the fairnes of the daughters of men without, and also to take that into the heart, and be married to that? And was it not suddenly after this, that the Lord resolved to bring the flood upon them and their Wives? And were not these suddenly overwhelmed in the deep Waters, who were before called the sons of God? And did not they sink in the deep under Gods wrath, and perish with the profane

sane, who before had felt the strivings of his Spirit, which being loved, obeyed, and kept in, maketh sons, and are not the sons to keep faithful to the Maker, themselves to be the Spouse of Christ, who redeems out of the lust, and so to know the Maker to be the husband, and they as chaste wife Virgins feeling the oyl.

And were it not those that stood before the Throne in white (then not among the world in filth) who had not onely washed their Robes in the blood of the Lamb, but also kept themselves from being defiled with Women? and did not that which beheld the fair daughters of men, let in that which defiled the sons of God, and so grieved his Spirit? and was not her first-born a Murtherer, who looked out at, and so let in that, which was fair, pleasant and desirable to that eye? and did not she (who was deceived by that which was fair without) say of her first-born, *I have gotten a man from the Lord?* (it was from the Spirit) and was not he a Vagabond in the earth, from the presence of God, that she from the Lord had gotten? and are not they from the Lord, who are marrying and given in marriage, now the Son of Man (who is the Bridegroom) is coming to be revealed, with power and great glory, in his people that waited for him? and are not those also to be swept away as they were, who thus before the flood caused the Spirit of God to cease striving? And did not Christ say, it should be so *at his coming, as in the dayes of Noah, eating and drinking, marrying, and giving in marriage?* and is it not so? Have not some even felt his coming near unto them, and yet not keep in the fear until he was come, and revealed in power, through the death of that, which had power over him; from whence that went forth, which in the minde conceived a desire to the other glory, and so let that in, which then took place in the heart, in stead of the glory of God, *who will not give his glory to another?*

But do I forbid marriage? nay: - *Marriage is honourable;* but that which maketh Honourable, keepeth out that which doth defile; and that which maketh honourable, is Humility, walking with God, and is to go before, and keepeth to God, and they that are joyned to him are one Spirit; but that which leadeth from that which maketh honourable, is out of the marriage, in that which doth defile, and such God will judge, and condemn them by his witness in them, for should not man first seek the Kingdom, and come into the dominion?

Did not Adam know his Wife, and beget that in his own likeness, which murdered the Righteous, and yet did not Enoch walk with God, and beget sons and daughters? but this becomes hid from them, who follow that which leads from the thing, which was to joyn them to God, to follow that which looks at the fair daughters of men, and so take them to Wife, and be married to that, and know that as the first Adam did, who are his sons in his likeness, to whom I say, (who after the manner of men have a Wife) that of late years they who are married are as if they were not, the Resurrection, and the Life being come, and the things of this world passeth away: But woe to them, from whom that passeth
away

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away which is not of the world, which once from God they had received and strived with, and in them who were once enlightened, and tasted of the heavenly gift, who may consider, that those who had Wives were not to come at them, (that they might be sanctified) before they came near to hear the voice of the Lord, and the voice of the mighty thundrings was it that said, *The marriage of the Lamb is come.* And Paul spake a great Mytery concerning Christ and his Church.

H. S.

And this thing I desire of you in *Herefordshire*, when you have read this Book, to let any other people have it to read: And such as desire more, may speak to *Henry Bedford* for them.

THE END.
